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constructed chronology of the early Babylonian dynasties can be presented. One misses a reference for comparative purposes to F. Thureau-Dangin's recent and excellent study, *La Chronologie des Dynasties de Sumer et d'Accad* (1918), as well as a sufficient use of G. Contenau, *Umma sous la Dynastie d'Ur* (1916).

Many of these texts throw confirmatory light upon the social and ethical ideas of early Babylonia. Text No. 6, of the first year of Ibi-Sin, is a document in which a father takes oath in the presence of the patesi concerning the selling of his son to another person. The father has complete authority over his children, authority of the same nature as that over his cattle or real estate. No. 67 shows the way in which slaves were procured and set aside for the use of temples.

In a series of appendices to the monograph, Dr. Keiser collects the names of *Shakkanakku* of the Ur Dynasty, arranging them according to place and time; and enumerates the names of the princes and princesses of the reigns of Dungi, Bur-Sin, and Ibi-Sin, there being recorded no children of Gimil-Sin. The long chronological list of patesis of the Ur Dynasty adds much to our knowledge of the political life of early Babylonia. In his Synchronistic List it is worthy of note that Dr. Keiser makes Gudea a contemporary of Bur-Sin. This is much later than King's date for him.

It is now the privilege of the student of cuneiform to make use of these many texts so generously made accessible to him by the Yale authorities.

SAMUEL A. B. MERCER.

WESTERN THEOLOGICAL SEMINARY.

THE SOURCES OF THE HEXATEUCH. EDGAR SHEFFIELD BRIGHTMAN. The Abingdon Press. 1918. Pp. 395. \$3.00.

Scholarship has been at work for about a century and a half on the problem of the composition of the first six books of the Old Testament, the Hexateuch. An enormous amount of writing has been done and many widely differing views have been set forth during those years; but out of the debate there has come forth a constantly increasing body of facts on which there has been a consensus of opinion. The result attained has been that today not only the scholars in the field of Old Testament learning but also a large majority of the more scholarly clergy are convinced by the evidence adduced that the documentary hypothesis is the only solution of the problem. Almost thirty years ago George Foote Moore wrote to Benjamin Wisner Bacon (Bacon: *Genesis of Genesis*, p. xxix), "There is no reason to think

that the general results on which critics now agree will be overturned." They have not only not been overturned, but their foundations have been strengthened and made more impregnable. But this acceptance of the more scientific view has been largely confined to the scholars and the more carefully trained ministry. The laymen have as a rule been too lacking in scholarly equipment and too busy to sift the more or less confused evidence involved, to be converted to a general acceptance of the new view. The consequence has therefore been a gap between the pulpit and the pews. It is just such books as this of Dr. Brightman's on the sources of the Hexateuch that are adapted to relieve this unfortunate condition. The book is especially felicitous in its presentation of results and in a form easily understood. The three large documents are given in their entirety: the Judæan or Jahvistic document, dating from about the middle of the ninth century B.C., the Ephraimitic or Elohist document, dating from about a century later, and the Priestly Code, from about 500 B.C. To each of these the author gives an introduction, descriptive of its literary characteristics, its ideals, and the home of its author or editors. Thus the reader is prepared to note how characteristically the earlier two differ from each other and how radically these two earlier accounts, which had their origin in prophetic circles of thought, differ from the theocratic tone and presentation of the later Priestly Code. Dr. Brightman's book is commended to those who are really anxious to see what the modern critical method has done for the Hexateuch. From the introduction, in which is given a brief but valuable outline of the history of the criticism, to the bibliography with which it closes, the book is marked by good scholarship and wise restraint.

MAX KELLNER.

THE EPISCOPAL THEOLOGICAL SCHOOL.

THEOLOGY AS AN EMPIRICAL SCIENCE. D. C. MACINTOSH. The Macmillan Co. 1919. Pp. xvi, 270. \$2.00.

This is an exceptionally fresh and stimulating book on theology written by the Dwight professor of Theology in Yale University. Not that its conclusions are novel, for they are substantially those of so-called Liberal Orthodoxy more squarely stated and consistently held, but it is the way of reaching them which is noteworthy. There has been much loose talk of late about experience as the basis of theology, and the empirical method as alone valid for theological construction; but little definite work of the sort indicated has actually been attempted save in the psychology of conversion. Moreover, the